THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."—MATT. XXIV, 44.

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WHY "MORMONISM" IS OPPOSED.

No. 1.

"MORMONISM" is opposed by the religious world for three reasons. First, all, unless it be the Catholics, admit their own weakness by lamenting the religious unrest of the world, and their powerlessness to cope with it. Second, this admission, together with the pronounced opposition to "Mormon" doctrines, is good evidence of the strength of those doctrines. This indirect admission of "Mormon" strength is necessarily a forecast of their own doom. In a strictly logical argument, it is necessary firmly to establish a position before one attempts to build upon it; in other words, the foundation must be certain that the superstructure may be sure; but in this an assumption is justifiable. The foundation here is that "Mormonism" is widely opposed, and the proposition is so self-evident, that the mere attempt to prove a fact so notorious, would be equivalent to viewing readers in the world as largely composed of fools. Therefore, the simple declaration that the principles enunciated and upheld by Latter-day Saints are more or less violently opposed by all religious denominations, will be stated as an accepted fact.

Opposition is created in two ways: primarily by fear, and by abhorrence of wrong next. All laws, whether of civilized or of pagan nations, are founded on the idea—crudely though it may often be expressed—of mutual protection. Mutual protection is rendered an indispensable factor in all governments because of the fear born in man that his fellow will wrong him. It is this shadowy, vague, uncertain, insinuating and permeating dread or kind that has made the barbarian gregarious, that has forced man to lean on man, that has built cities, founded and developed empires, created a marvelous commerce, and forced man to become a social being, weak, dependent, ever seek-

ing, ever praying for help, for protection from his own kind. In a purely civil government (freed as much as possible from the Divine influence of love), at the very heart of all order and form lies this fear by man of his fellow men. It is impossible, then, to escape the conclusion that fear is the prime factor of good order in a world that still gropes darkly in search of Divine light. That being true, abhorrence of wrong is a secondary consideration, and has its birth also in fear. A dislike or abhorrence of wrong is awakened at times when there appears to be reasonable security from the danger of evil, but while there still remains a consciousness, that indulgence or connivance of evil would be to propagate it, and, by its spread, ultimately give renewed cause for the dread of one's race. Hence the repugnance, the detestation of wrong is ever a secondary cause of action, and is the product of a fear of the consequences that must attend the prevalence of wrong. This is the inevitable outgrowth of conditions having their origin in fear; such will ever remain the conditions until there is a realization of the prayer taught by the Savior as a fit offering to a living and indulgent God, and as embracing what should be the fervent desire of every heart and mind: "Thy will be done in earth as it is in heaven."

Alarm, anxiety, distress and apprehension are the external and internal evidences of weakness; for these things are all confessions of inability to withstand the assaults of that which is stronger.

"Thrice armed is he that hath his cause just."

Does man fear a child? Conscious of his own strength, the being created in the image of the Eternal Father, imbued with that perfect confidence which the knowledge of a just cause imparts, he fears nothing; but when he trembles, when he sounds the alarm, when he calls for help, when to protect himself in an entrenchment he finds it necessary to use violence against a foe, that moment there is the unmistakable and unequivocal admission of the vulnerability of his position. If the dread of Latter-day Saints were shown only by one particular sect or religious denomination, that body alone would be open to the charge of waning strength, of standing upon uncertain and trembling ground. It is not a little remarkable, as in support of this position, to note the fact that this violence against "Mormon" doctrines and the dread of their ever-widening acceptation, is always greatest among people who possess the least tangible of religious forms, and whose creeds are palpably weakest. It is also noticeable that violence abates with increased consciousness of inherent strength and of intrinsic worth. Every person of intelligence who keeps informed on the creeds of the various religions in the world, must have appreciated as a fact that, as the creed of a denomination is conspicuous for its lack of reason and absence of satisfaction for the heart and for an inquiring mind, it is also remarkable for the vehemence of its adherents and the fierceness of their antagonism to other creeds. The attitude of the so-called Christian denominations of the world towards the Latter-day Saints clearly exemplifies the truth of this conclusion. It follows, therefore, whatever opposition to "Mormonism" passes the bounds of that resistance which is born of a spirit of honest inquiry and a simple desire to gain truth, that opposition is wanting in moral force and stability; and the conclusion is equally irresistible that greater and more aggravated violence more plainly

betokens feebleness of position, greater lack of moral strength, the surer waning of that power which comes only with a knowledge that one is right, and that his cause is just. It cannot be urged that these apprehensions and fears are the product of heated imaginations, or of fevered and distorted exaggerations of impending danger. They result from a full appreciation of the uncertain and untenable ground occupied, of the hollowness of forms and the mockery of creeds; they are born of a realization of the vitality and the strength of the forms they oppose—in a word, they are the outgrowth of an unexpressed fear or knowledge of the power of the doctrines they resist and reject, for which reason the admission, as shown in their fear, by the denominations of the world of their own weakness, beyond the peradventure of a doubt are confessions of the strength of "Mormonism," as it is "Mormonism" they combat; and as their opposition becomes more and more violent, the more unequivocal is the acknowledgement of their own weakness, and the plainer and surer their admission of the surpassing power and endurance and divinity of the religion of the Latter-day Saints. Thus, this opposition is fear; fear shows weakness on the part of those who do fear, and is a concession of the strength of those feared. To my mind there is no more powerful evidence of the durability of the Church of Jesus Christ of Latter-day Saints, no greater profane assurance of the divinity of its mission, of the certainty of its promises, than is to be found in the very opposition everywhere pitted against it; and I base my faith not only on the Scriptures themselves, but also on those very grounds which are so strongly urged as reasons why its doom is sealed—the magnitude of the opposing force.

R. W. SLOAN.

MUTUAL IMPROVEMENT.

BY ELDER HERBERT I. JAMES.

A BROTHER lately remarked to me that he did not consider it a religious duty to attend the meetings of the Mutual Improvement Association with which he was connected. This rather astonished me, for I thought ample evidence could be brought from the Scriptures to prove that not only self-improvement is a religious duty incumbent upon us, but that it is also our duty to instruct and improve our neighbors. I at once determined to search the Scriptures and ascertain what the Lord had revealed on this point, and as a result, have proved, to my own satisfaction, that this is indeed a command of God, and therefore I infer that those who ignore it will be held accountable, as much so as for rejecting the counsel of God in any other particular.

Now for the proofs: Taking first the word of the Lord unto His Church in these latter days, as contained in the Book of Doctrine and Covenants, we read in Section vi. verse 7: "Seek not for riches, but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." This quotation is from a revelation given to Oliver Cowdery and Joseph Smith, jun., in the month of April, 1829. The same words are repeated in a revelation given to Hyrum Smith, through Joseph the Seer, in the following month.

In a revelation given though Joseph the Seer, at Kirtland, December 27, 1833, Section lxxxviii, verse 77, we read: "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom: Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you."

Farther on in the same revelation, verse 118, we read: "And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." This shows us how wisdom and learning may be sought, and where found.

Another way to obtain great treasures of knowledge is by observing the counsel of God, given unto us in the revelation, commonly known as the "Word of Wisdom," Sec. lxxxix. Those who are interested in this subject are, no doubt, well acquainted with this revelation, so I will merely quote the promise, or a portion of it, which reads as follows: "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures," etc. Now what are we required to do, or to suffer, in order to obtain these and other great blessings and privileges mentioned in the promise, the value of which cannot be estimated? Those who are addicted to the use of tobacco, in any form, are required to give it up, inasmuch as the Lord says it "is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." And I, for one, think the Lord knows best. Those who indulge in wine or strong drink are required to abstain. And we are all required to be abstemious in eating and drinking, to give up hot drinks, which unnaturally stimulate and weaken the digestive functions, and to use meat sparingly.

What is there here that any of us cannot comply with? It is truly said, in the 3rd verse of this revelation, that it is "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." Who would not be willing to make the sacrifice? Sacrifice did I say? Where is the sacrifice when the reward is so great, the cost so trifling? Let us remember that the indulgence of our appetites gives but a momentary pleasure which often endures in the memory only by the sickness and suffering which naturally follow excess of any kind; while the wisdom and great treasures of knowledge promised endure beyond this life, these being the only blessings obtained here that we can take away with us and possess in the morning of the resurrection. Joseph Smith said: "Whatever principles of intelligence we attain unto in this life will rise with us in the resurrection; and if a per-

son gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Doc. and Cov., Sec. cxxx, verses 18, 19. Those who are not willing to purchase this great treasure (which Solomon says is better than rubies: and all the things that may be desired are not to be compared to it), on these very easy terms, deserve to come forth on the resurrection morning in ignorance.

The Prophet Joseph also said: "If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from Him and drawing towards the devil. * * * A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."

The next passage I wish to refer to is the 53rd verse of Sec. xciii of the Doc. and Cov., which reads as follows: "And verily, I say unto you, that it is my will that you should hasten to translate my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen." The objection may be raised that this was spoken to the Prophet Joseph and applied to him alone, but as the object was for the salvation of Zion, it must apply equally well, I take it, to all who are interested in Zion's welfare.

Let us enquire where the pursuit of knowledge by obedience to the laws and commandments of God will lead us? The answer will be found in verse 28, Section xciii of the Doc. and Cov: "He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things."

And now let us turn to the Bible. We shall find, by searching the Scriptures, that the subject of wisdom is treated of in a most exhaustive manner in this good old Book. Solomon, unto whom God said, "Lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee,"—has naturally more to say upon the subject of wisdom than any other inspired writer, and is generally accepted as good authority. He says: (Prov. i, 7) "The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction." (Prov. iv, 7.) "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee." (Prov. iii. 13.) "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. The Lord by wisdom hath founded the earth, by understanding hath

He established the heavens."

Eccles. vii. 11, 12: "Wisdom is good with an inheritance; and by it there is profit to them that see the sun. For wisdom is a defense, and money is a defense; but the excellency of knowledge is, that wisdom giveth life to them that have it."

But time would fail me to tell the half of what this wise man has written concerning wisdom and the blessings attending the possession of it. Let us see what other holy men of old have said on this subject: David prays, (Ps. xc. 12) "So teach us to number our days, that we may apply our hearts unto wisdom." Our Savior, in sending out His twelve disciples, said to them, (Matt. x. 16): Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Paul, writing to the Romans, says (ch. xvi. 19): "For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil." And to the Ephesians he says (ch. v, 15): "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is."

Now let us consider for a moment where wisdom is to be sought and how obtained. The Apostle James tells us: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. i, 5.)

Paul, writing to Timothy, his dearly beloved son in the faith, counsels him as follows: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." (2 Tim. iii, 14-17.)

In conclusion, I will cite two or three passages, showing the danger of despising knowledge and instruction. Prov. i. 28, 29: "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord." Chap. x. 17: "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth." Chap. xiv. 3: "In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them."

I have not once referred to the Book of Mormon, but have left that for the student of Scripture to investigate for himself, and I know that anyone who will do so will find many passages therein referring to this subject and substantiating the foregoing. This sacred book, which the world generally condemn as a fraud without taking the trouble to acquaint themselves with its contents or investigate its history, is nevertheless a part of "all Scripture," which Paul says "is given by inspiration of God," and Joseph Smith's testimony is that it is "the most correct of any book on earth, and the keystone of our religion, and a man will get nearer to God by abiding by its precepts, than by any other book."

I think evidence enough has been adduced to show that it is the counsel of God given through His servants the Prophets, both ancient and modern, that we should seek after wisdom above all things; and when obtained, let us not hide our light under a bushel, but, follow the advice of the Apostle James: "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.' (Jas. iii. 13.)

"He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream,
'Tis but to *be*, and not to *live*.

Be wise and use thy wisdom well;
Who wisdom *speaks* must live it too;
He is the wisest who can tell
How first he *lived*, then spoke the true.

Be what thou seemest; live thy creed;
Hold up to earth the torch Divine;
Be what thou prayest to be made:
Let thy great Master's steps be thine."

REV. H. BONAR.

THE INFLUENCE OF THE RAINFALL.

THE extraordinary influence of trees upon climate is of national importance in all countries. Many instances are on record of great climatic changes having followed the destruction of forests, but no authoritative records have been taken in Great Britain and Ireland, although Scotland has afforded, during the last half-century, exceptional opportunities for so doing. It is to be regretted that no register has been kept of the rainfall in those districts on the eastern and western coasts of Scotland which are gradually being covered with timber, but it is not yet too late. In Canada, where immense belts of pine, skirting the great inland lakes, are being rapidly cut down, it would be interesting to know what climatic changes have occurred. When the forests were destroyed in Jamaica, the Mauritius, &c., the rainfall abated, in fact, almost deserted those islands. On the other side, Mehemet Ali—the most sagacious of modern Egyptian rulers—planted 15,000,000 to 20,000,000 of trees on the Delta, and the rainfall rose from 6 to 40 inches. These are facts. Now, the rainfall in Great Britain has been greater during the last thirty years; the appended scale illustrates this statement. Yet in England, we think we may venture to assert, there has been less planting of timber during the past twenty years than in any similar period since 1750. It has been otherwise, however, in Scotland. To what cause, then, is the increasing moisture of the climate to be attributed? The question merits the serious consideration of Her Majesty's Commissioners of Woods and Forests, by whom tree planting is being carried out extensively in the Isle of Man, and in Ireland, a country noted for the humidity of its climate. The following is the scale above referred to:

10	years ending	1879,	7	wet and	3	fine.
11	"	1869,	6	"	4	"
10	"	1859,	6	"	4	"
10	"	1846,	4	"	9	"
10	"	1839,	1	"	9	"

Down's Monthly Circular.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 16, 1885.

THE SITUATION IN UTAH AND ITS LESSONS.

THE situation in Utah at the present time is a peculiar one. In view of the arbitrary power now being exercised by the United States judiciary, and for which there is no immediate prospect of legal redress, the present period in the history of that Territory may aptly be termed "the reign of the judges," and it will certainly mark an interesting era in the development of the destiny of the Latter-day Saints. As a trial of their patience and a demand upon their forbearance, it will prove of incalculable benefit, and form an important part of that discipline which is necessary to teach a people self-control, and prepare them for a high and noble destiny. The lesson is not an agreeable one by any means, and it requires some degree of faith to expect a sweet flower from such a bitter bud; but as a proof that the Saints are passing through this ordeal with their characteristic resignation and firmness, we refer our readers to the sentiments expressed by President Geo. Q. Cannon in our "Abstract of Correspondence."

When we speak of resignation, however, we do not mean a supine and cowardly surrender of our rights and liberties without an effort to preserve them. The people of Utah are apparently doing everything in their power to check the gross encroachments on their Constitutional rights, which now disgracefully distinguish the judicial and executive administration of affairs in their midst. Their resignation is to the inevitable, and to the will of God.

The fact is, the Latter-day Saints can better afford to endure a temporary deprivation of their rights, than the great government of the United States can afford to ignore them. In countenancing a system of persecution against a handful of their own citizens, whose religion is unpopular with their neighbors, the United States are trampling upon their own Constitution, and establishing a precedent that may be used in future years against any other portion of her citizens, whose religious or moral ideas may not be in accord with those of the majority. They are calling into being a spirit of intolerance and persecution which, like Frankenstein's monster in the old legend, will yet turn and rend its creator.

On the other hand, the Latter-day Saints by patiently enduring their trials, are giving the world another proof of their sincerity and devotion to their religion, and are continuing to fill the requirement of the Lord, who has said He will have a tried people. A people who would exercise power properly must be educated in the school of adversity, and cannot be thoroughly trusted to govern others until they have learned to control themselves.

Now what is the lesson being taught by the present condition of things in Utah? It is that the Latter-day Saints are fast developing qualities that distinguish a great people, and the contempt with which they and their doctrines have been held by many, is giving way to the fear that there is a young giant in the land, whose marvelous vitality in youth gives promise of an invulnerable manhood. A few short sighted individuals may think that the present crusade and persecution going on, under the semblance of law, against many of the principal citizens of Utah, will result in the complete overthrow of the Latter-day Saints. But in the serenity and calm endurance with which this persecution is met, people who think more deeply can see the utter failure of proscriptive measures against the religion of the Saints.

The New York *Sun*, in commenting upon the present state of things in Utah, says: "Penal legislation against polygamy is confessedly a failure. We are not suprised at this, for we have always been opposed to it. * * * How much better it is to oppose polygamy by means of logic and argument, and by the general effects of civilization which tend to render its continuance impracticable, rather than to try in vain to put it down by the agencies of courts and prisons."

We are perfectly willing to be assailed by the weapons of logic and argument. The very novelty of the thing would be refreshing, for we have been attacked so long with abuse, ridicule, slander and shot guns, that a change would be very agreeable. Indeed, we have been tempted to believe from the disinclination of our opponents to use logic and arguments, that they have but little of that kind of material in store. So far as an appeal to the general effects of civilization are concerned, we do not wonder at the reluctance of our opponents. In a moral point of view, there is a great deal connected with those effects, that is not of an encouraging or tempting nature. Civilization can scarcely yet be considered a success in bringing about moral purity. When it has effected a cure for the social evil, obliterated the practices of fœticide and infanticide, and established a pure system of marriage with monogamy for its basis, its effects may then be more effectually appealed to in combating the system of plural marriage.

On the whole we look upon the situation in Utah as another step in the development of God's great work of the last days, a step, too, that is just as necessary as any other that has yet been taken; and the great lesson to be learned from it is that there is a vitality about "Mormonism" that will enable it to survive the present crusade as it has survived so many before. That it will survive this is beginning to be conceded, that it will survive all is as certain as the fact that "Mormonism," so called, is neither more nor less than the kingdom of God, which Daniel foretold would be set up in the last days, never more to be thrown down. G. O.

FATAL ACCIDENTS.

We have noted with great regret, the frequent occurrence of fatal accidents in Utah and adjacent Territories. Scarcely a week passes in which our exchanges do not record one or more of these distressing casualties. As may be

expected, the most of them are caused by firearms. Occasionally we read of an instance, in which the exercise of a reasonable amount of care would have averted the accident, a reflection which of course much intensifies the sorrow at the occurrence. In relating such events it is customary to express a hope that the accident in question may prove a warning to those who handle firearms. While we do not believe that all accidents from firearms are avoidable, we certainly think that their number may be materially lessened by the adoption of a few sensible rules that are frequently laid down and generally approved, but unfortunately not always observed; one of which is to always handle a gun as if it were loaded, whether it is believed to be so or not, and another is to never point a gun in the direction of any one you do not wish to kill.

But do what we will we cannot entirely avoid accidents in this world, and sometimes the most careful men are the victims, and the most careless escape with impunity.

Last week we recorded two fatal accidents, in which the names of two of our brethren well known to many of our readers were mentioned, one of whom lost his life, and the other was the innocent and unfortunate cause of the death of his companion and friend. Elders George S. Grant and William H. King had both filled missions to this country with honor to themselves and the cause they represented. Of the former the *Deseret News* says editorially:

"The deceased is the son of the late President Jedediah M. Grant, and was about 29 years of age.

"A few years ago he filled a mission to Great Britain, where we first made his acquaintance and learned to highly esteem him. We never knew a more valiant and indefatigable Elder. He was devoted, untiring and capable in that capacity, and bold almost to a fault. The two years of his ministry abroad were one continuous scene of activity. In the winter season he visited the people from house to house, delivering tracts and bearing testimony whenever an opportunity presented itself, and fine weather found him proclaiming the message of the Gospel on roads, streets and highways of his District. He was not only beloved by the Saints, but highly esteemed by many people not connected with the Church, who would often inquire when that "good young man" would be coming that way again. He was frequently opposed in his ministry by sectarian priests and their satellites, but instead of damping his ardor in the cause to which he was devotedly attached, it only proved a stimulus to increased activity.

"He was one of the earliest settlers of Oakley, in the Snake River country, where he established himself after his return from England, and was building up a home. He held the position of superintendent of the co-operative store at that place, and was, doubtless, one of its most valued and valuable citizens."

The record of William H. King as a missionary to this land was also exceedingly meritorious, and previous to the funeral of Brother Joseph A. Huntsman the following resolutions were signed by the wife, parents, brothers, sisters and other relatives of the deceased, and sustained by the unanimous vote of those present at the funeral services:

RESOLUTIONS OF EXONERATION OF BROTHER W. H. KING.

"Fillmore, Jan. 9, 1885.

"*Whereas*, our much respected brother and esteemed friend, W. H. King, was the one whose hands held the fatal gun, the discharge of which deprived our deceased husband, brother and son, Joseph Alonzo Huntsman, of his life; and

"*Whereas* we appreciate the deep sorrow and constant regret occasioned the said Brother W. H. King, because of the said unfortunate accident; Therefore we, upon this public occasion, wish to offer the following:

Resolved, That Brother W. H. King is entirely and indisputably blameless in this most unfortunate affair.

"Such being the case, we continue to extend to him the same feelings of respect and friendship we have heretofore entertained towards him, and in our bereavement do not forget to extend to him our heartfelt sympathy at the deep distress occasioned him by this sad accident."

G. O.

A LONG VOYAGE.—The Guion S.S. *Alaska* did not arrive in New York until Sunday, the 8th inst., nearly fifteen days from Liverpool. The cause of her detention was an accident to her rudder by which she became unmanageable, and had to be assisted to port. Our readers will remember that Apostle John Henry Smith and Elder C. E. Angell were among the passengers. We are thankful that the consequences were not more serious.

WELSH CONFERENCE.—A Conference will be held at Merthyr Tydfil, in the Railway Inn Assembly Rooms, on Sunday, March 1, 1885, the meetings to commence at 10·30 a.m., and 2 and 6 p.m. President Daniel H. Wells will attend.

A NEW BOOK.—We have received from the *Juvenile Instructor* Office a number of copies of a little work entitled "Blood Atonement." The author, Elder Charles W. Penrose, ably sets forth the views of the Latter-day Saints, as taught by leading Elders of the Church, on this doctrine, and which have been so grossly misrepresented by many writers and lecturers on "Mormonism." For sale at this Office, price tenpence.

WE acknowledge, with thanks, the receipt of a treatise entitled "Chemistry of the Mine." From a cursory examination of its contents, we deem it to be a work of great value to miners and mine owners, and also one of great interest to the general student. The author is R. R. Hodgson, M.E., C.C.M. whom we are pleased to know as an efficient Elder, as well as a man of great ability and scientific attainments.

ABSTRACT OF CORRESPONDENCE.

ENCOURAGING WORDS FROM ZION.

President Geo. Q. Cannon, in a letter to us of recent date, says:

"Since your departure our enemies have been very active, and a corps of spies have been doing all in their power to obtain evidence against such parties as they wish to ensnare. You may be assured that it requires very little evidence to procure the arrest and the conviction, and innocence has no weight in these trials.

"Notwithstanding this condition of affairs, I think I speak the feelings of the people when I say that there is a general feeling of calmness and serenity, and freedom from alarm. A consciousness that God reigns, and that however unpromising the outlook, He will deliver His Saints, seems to prevail in the breasts of all with whom I am brought in contact. I know it is my own feeling. I never felt more serene or calm in my life than I now feel."

FROM GERMANY.

President Schoenfeld writing to us from Berlin, under date of February 7, 1885, says:

"I had concluded that I was owing a somewhat lengthy visit to the Branches in Germany, as the Elders there had met with a great deal of persecution, and also on account of the Saints, who had for a time been unfortunate in having American Elders sent to them, who had no sooner acquired a knowledge of the language and the condition of the Saints, than they were called away to other positions, being well qualified as regards scholarship. These facts have necessitated my sojourn among the Saints, especially here in Berlin, to be of longer duration than I anticipated in the beginning. I am happy to state that all is satisfactory, considering the circumstances.

"I entertain great hopes about the German portion of this Mission. This people are a fine race, very enthusiastic and hospitable, but are unfortunately much given to strong drink. The fiend of humanity has made serious inroads among them, and owing to these facts infidelity has grown, and there is very little confidence placed in pagan Christianity. But when the truth is heard, it is received more often in the nature of enthusiasm than of repentance, and the Elders have to move very carefully, and cannot be too strict as regards keeping the Word of Wisdom themselves. I found them all doing well in that respect, and I also have had great pleasure in having my mouth filled with counsel and the words of doctrine wherever I have been. I find that many people are investigating, but as there has been so much dealing in religious humbug, they are slow and sure. As regards the authorities; we cannot expect them to be better disposed towards us, when they find the great government of the United States, which they are likely to respect, legislating against us. Bavaria is exceptionally rigid. Two Elders were sent to Austria, but I received advice to stop one on his way there, in Bavaria, until further orders should come from Liverpool. I hope you will have information concerning the matter.

"What my fate will be when I go back to Bern at the end of February, I do not know. One of the Cantons has sentenced me to twenty-five days imprisonment, simply for being a 'Mormon.' I do not know, but will be posted in time."

LETTER FROM A RETURNED MISSIONARY.

Elder John A. Druce writing from Salt Lake City, Jan. 15, 1885, sends us the following report of his labors in his recent mission to this country:

"After being silent for a long time, I will now attempt to comply with your request to the Elders on leaving England.

"I was called at the April Conference in 1883, to fill a mission to Great Britain, in pursuance of which I left my home in Salt Lake City on the 15th of May, 1883, and after a pleasant journey across land and sea, arrived in Liverpool on the 1st of June, when I was appointed to labor in the Liverpool Conference. I was allowed to use as much time as I saw fit in visiting my relatives. I found them all well and apparently pleased to see me. They took me around to see a great many places of interest, and were very kind to me, but would not listen to the message I had to deliver to them. Although they would not listen to me on religious matters, I feel that I have done my duty, for not being able to talk to them, I let them have tracts on different subjects, which I hope they have read and will profit thereby.

"After visiting among my relatives for three weeks, I reported myself to W. F. Smith, President of the Liverpool Conference, and was assigned to the Preston and Blackburn District, where I labored with pleasure for over five months in connection, at different times, with Elders Henry Leyland, W. S. Tanner and W. D. Williams. I was then appointed to the Wigan and Runcorn District, where I arrived on the 4th of December, 1883. There I labored with Elder George Croft during the winter, delivering tracts and explaining the plan of salvation to those who had not obeyed the Gospel and were willing to listen, and in meeting with the Saints and exhorting them to faithfulness.

Brother Croft was succeeded by Elder Edward Steed, April 9, 1884, with whom I labored until I was removed to the Birmingham Conference, where I arrived on the 28th of June, and reported myself to President Thos. Waddoups. I was assigned by him to labor in the Wolverhampton District, with Elder W. H. Corbridge. After laboring there between three and four weeks, I was appointed to succeed Brother Waddoups in the presidency of the Conference. I continued to labor in that capacity until I was released to return home with the company of Saints sailing on the 1st of November.

"I am thankful to say that I enjoyed the spirit of my mission, and was blessed with general good health, which enabled me to perform the duties required of me with pleasure and satisfaction, the growth on my neck notwithstanding. I had the pleasure of baptizing five persons, re-baptizing two, and blessing several infants, traveling between 4,000 and 5,000 miles, mostly on foot. We held meetings in and out of door as opportunity offered, and we deemed it wise to do so.

"I desire, through the STAR, to thank my many friends for their kindness to me while in their midst. May the blessings of God attend them at all times is my prayer in their behalf.

"A few days after arriving home I went to Provo, and consulted Dr. Riggs concerning the lump on my neck. He pronounced it a fibrous tumor, and subsequently removed it, and I think successfully."

FROM THE "EMERALD ISLE."

Elder J. L. McMurrin thus writes from Belfast, Ireland, under date of February 6, 1885:

"The most interesting information I have to communicate is the baptism of thirteen more honest souls into the fold of the Good Shepherd, all of whom united their good name and future happiness with that of the much maligned and misrepresented "Mormons" last month, and I can assure you it affords the Elders, through whose instrumentality the truth of heaven is being proclaimed to the inhabitants of this land, considerable satisfaction to see the bread cast upon the waters returning and doing much good, and the fruits of their labors being thus made manifest. In the sincerity of my heart I feel to say 'God bless them (the Saints) and enable them to keep inviolate the holy covenants into which they have entered with Him who holds 'all power in heaven and in earth.'

"Thus the light of truth, as it emanates from the throne of the Eternal, is being copiously shed abroad in the hearts of the children of this part of the Lord's vineyard; and while the glorious 'stone cut from the mountains without hands' is rolling forth in all its beauty and majesty, the sons and daughters of the Emerald Isle, that is those who have become associated with the great cause of truth, in whose hearts beats the true spirit of Christianity, will be gathered out by the Lord of Hosts, and become as bright and pleasing a part of that stone which is so rapidly becoming 'fair as the sun, clear as the moon, and terrible as an army with banners,' as the eye could wish to gaze upon; and when Zion shall become the 'glory of the whole earth,' the gems from Ireland shall appear as bright, shining lights on the stone that then will have become a mighty mountain, filling the whole earth.

"A little over eight months ago there was not one duly authorized minister of the Gospel in all this fair land; but the Lord, knowing there were honest souls anxiously searching for the Gospel of truth, sent forth one of his servants to relieve them from the turbulent sea of doubt in which they were in danger of being engulfed, and to place their feet in the 'strait and narrow path.' This servant having an extensive acquaintance in the neighborhood to which he was assigned, immediately began operations in the missionary field; and the fruits of his labors were soon apparent, for many honest persons embraced the truth as enunciated by him and his fellow-laborer, Elder George Wilson. I have no hesitation in saying that the manner in which these brethren performed their labors was highly deserving of credit and productive of much good, and will

forever remain in their favor before the Lord, as well as in the hearts of the Saints to call up pleasant recollections of the days spent in laboring in the interest of their eternal welfare.

"Here let me state that Elder Wilson came to Ireland three weeks before Elder Marshall, and they having the advantage of numerous acquaintances, baptized the first converts in this land since the opening of the mission this time, and thus the door was opened for the gathering in of the 'elect' from this country.

"Since coming to Ireland, I can truthfully say that Elder Marshall has worked very assiduously in the cause of truth, his whole heart and soul being set upon the accomplishment of the object for which he has sailed 'o'er the deep blue sea,' wet or dry, rain or shine, he is always on hand to assist in rolling on the work of the Lord. The same can be said of President Greenwell, whose desire is to labor unceasingly for the spread of the Gospel and the establishment of the kingdom of God upon the earth. As for myself, I rejoice in the knowledge given me from God in relation to the great work of the latter days, and feel to press on in the path of life, leaving my testimony far and near, and laboring 'while the day lasts, for soon night cometh when no man can work.'

"The Saints are feeling well, although many of them are out of employment."

FROM BRIGHTON.

Elder Joseph S. H. Bodell writes as follows from Brighton, Sussex, Feb. 9, 1885:

"I arrived in Liverpool on the 27th of October, 1884, with thirty other Elders from Utah, and was appointed to the London Conference by President John Henry Smith. I went to London the next day in company with Elders Osmond and Horsley, who had been appointed to the same Conference as myself. I was then appointed by President Lund to labor in the Sussex District, and with his permission I went to Nottingham on the 31st of October to visit my father's relatives. After considerable running around I found some, and it was a source of pleasure to me to find I had any living, for I did not know whether there were any or not. My father died very suddenly on the 19th of August, 1876, while I was a youth, and did not tell us anything about his relatives, so my knowledge was confined to what my mother told me about them, and all that she knew was they lived in England, but did not know what part. We have never had a letter from them since my father went to Utah, when quite young, so we did not know whether there were any of them living or not. I acknowledge the hand of the Lord in guiding me to them. They were pleased to see me, and treated me kindly, but I am sorry to say they would not listen to the principles that I had been sent to teach.

"I arrived in my field of labor on the 7th of November, and saw for the first time in my life my fellow laborer, James W. Paxman, and I have been laboring with him ever since. I have enjoyed myself very well, and feel well in my labors. Never in my life have I enjoyed such good health as I have since I came to old England, for which I thank my Heavenly Father, and I feel proud of my position as an Elder in Israel, one whom the Lord has counted worthy to be a messenger of the Gospel of life and salvation, to warn the people of the judgments that are about to come upon them if they will not repent; and I hope, by the aid and assistance of the Lord, to be able to do some little good in gathering the seed of Israel from the world.

"Elder Paxman and I baptized three into the Church some little time ago, and we hope to be able to baptize some more soon."

UTAH NEWS.

(Summarized from Territorial Papers.)

Salt Lake City will have a free postal delivery, commencing on the first of next month.

Patti will appear at the Salt Lake Theatre on Thursday evening, Feb. 26th.

There was good sleighing in Salt Lake City on the 24th of January, and more snow falling.

The Idaho Legislature were still engaged in passing Anti-"Mormon bills when last heard from.

Eggs appear to be eggs in Arizona, with a vengeance. A letter from there, recently noticed in the Ogden *Herald*, says they are worth twenty-five cents each!

The Ogden *Herald* says there is more snow in the mountains at present, than there was at any time last year. This will make it necessary to prepare for extraordinary high water in the spring.

The Ogden *Herald* says that a general improvement in trade has been gradually making itself felt for some time back, and credit, therefore, has perceptibly and gratifyingly improved.

Farr Brothers, of Ogden, a firm dealing in agricultural implements, carriages, grain, etc., have failed, liabilities $17,000, assets $25,000, a good deal of which is outstanding, the impossibility, or difficulty of the collection of which is the principal cause of the assignment.

President Angus M. Cannon was recently arrested on the charges of polygamy and unlawful cohabitation. In the examination which followed, the first charge was dismissed, but the accused was bound over to await the action of the grand jury on the second charge. Apparently there is no evidence against him.

The *Herald* of Jan. 28th says: "It is years since Salt Lake had such splendid sleighing, and since so much hilarity and joyousness were heard on the streets during the winter months. In the business portion of town, there has been one procession of cutters, sleighs and bobs, each with its load of humanity of high or low degree."

The *Woman's Exponent*, of Salt Lake, thus notices the handiwork of a well known lady of that city: "Mrs. Priscilla M. Staines, of this city, recently sent to England an elegant piano scarf, embroidered by her own hands, that was exhibited at the Ladies' Fair in London during the holiday season, and mentioned in the London papers, and it was greatly admired there, and some of the ladies stated that it was handsome enough to exhibit for charity. It was an elaborate and artistic piece of handiwork. The material was very fine, wine colored satin, finished at the ends with plush of the same color. It was embroidered at one end in pincushion cactus, cream color, the pattern very natural indeed, as if you could pluck them; among other flowers, at the other end, Scotch thistles, the most perfect you could possibly imagine. The middle part was worked in water-lilies with roses, very natural, and the most beautiful pansies; in the centre was a lovely spray of wild roses, as if it was a bouquet laid on. It was the most exquisite article of needle work we have seen. Those who think nothing good can come out of Utah, ought to see Mrs. Staines' needle work, for in her idea and execution of fancy work, she is second to none. Pasca silk, split chenille, arrasene and floselle, were the materials used in the work.